

BOSTON RECORD

And Religious Telegraph.

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NO. 28...VOL. XIII.

FRIDAY, JULY 11, 1828.

Terms \$3, in 6 mo. or \$2.50 in adv.

TRACTS.

Extracts from the fourteenth Annual Report of Am. Tract Society, Boston, read May 29, 1828.

BLESSING OF GOD ON TRACTS.—Continued.

The first Annual Report of a Ladies Auxiliary states, that, "In the distribution of the remaining Tracts, one was sent to the house of a poor widow, who being absent, it was left on her table. Sometime after, the woman being called upon, and inquired of respecting the state of her mind, expressed a hope that she had been made a subject of renewing grace; said she had felt anxious for her eternal welfare for some time past, that one day on returning home, she discovered a Tract lying on her table, she read the title, it was 'The Sinner directed to the Saviour,' she opened it with a strong feeling of interest, it seemed sent to her by the Saviour, she applied every word to herself, the result was as she humbly hoped, that she gave herself into the hands of the Redeemer, to be his forever; and you know not, added she, how happy I am now."

A young woman, says another Report, remaining with a family of children while the parents attended an evening lecture, had access to a parcel of Tracts. The Tract "To-day," caught her attention, and she suddenly became, from a stupid careless sinner, anxious for her eternal welfare.

A young married lady who had for some time been thoughtful, was led, on reading "The Young Collier," to feel the force of the expression, "Let me die the death of the righteous, and let my last end be like his." She became deeply convicted, and in a few days, she appeared to be a follower of the meek and lowly Jesus. Her influence was now exerted for her husband's eternal welfare; through the blessing of God it took effect, and both are now rejoicing in hope, and constitute another praying family.

A pious case is related. A minister presented a female within the circle of our Society, a parcel of Tracts, and told her, that with every Tract disposed of she must give a prayer. The injunction had a powerful effect on her own feelings. She conveyed the Tract "On Family Worship," into the family of a professor of religion where that duty was neglected;—soon after, the family altar was erected.

Says the Report of an Auxiliary in Boston, "A lady in this city, handed a few Tracts to a thoughtful boy, when calling on an errand. As he received them, his eye fell on the words, 'Seek first the kingdom of heaven, and all other things shall be added unto you.' He immediately thought, I am seeking first the things of this world, and they afford me no happiness. The next day, while in school, the same words returned to his mind, with the same emotions of his disobedience to the command. He took the tract from his pocket, and leaning over his slate, read till he was deeply affected with a view of his sinfulness and need of a change of heart, that he could no longer remain where he was. He obtained permission to leave the school, returned home, and retired to his chamber. There he offered his first sincere prayer, and there resolved that he would serve the Lord. He has since become hopefully pious, immediately wished to do something for the cause of benevolence, and now desires to devote himself to preparation for the Gospel ministry."

The same Report says, "The Tract called 'The Way to be Saved,' was sent by one of our members to a person who had for some time been inquiring on religious subjects. He read it again and again, and in a few days found peace and joy in believing."

"A little girl, also, of whom hopes are entertained that she has become pious, says that her attention was first excited by reading the Tract called 'To-day,' which was given her by one of our members."

The same Tract, says a Student in Theology, was one evening presented to a lady who had for a long time been convinced of sin, but had been putting off repentance till she had in a great measure grieved the Holy Spirit. She retired and read the Tract. The Spirit sent down its warnings to her heart. She could no longer venture on to-morrow; but sensible of her guilt, and with a broken heart, that night, as it is believed, cordially embraced Jesus Christ as her Saviour. She soon after united with an Evangelical Church of which she is now a worthy member.

The "Sinner's Prayer," says the first Report of another Auxiliary, was given to a young man who had been distinguished for his ungovernable temper, and daring profaneness. He read it, conviction seized his mind, he attended religious meetings, was instructed in the way of salvation, and was brought at length, as far as man can judge, to sit at the feet of Jesus, clothed and in his right mind. For nearly a year he has been a consistent professor of religion, a diligent teacher in a Sabbath school, and a member of this Society.

A few months since, said a worthy minister of the Gospel, a boy in this town found a Tract in his father's wood-house, which he presented to his father, who was both profane and intemperate man. He at first refused to accept it, it told his son he might keep it. O, replied the son, it's for you, father, and you must read it. Where did you get it, replied the father, who gave it to you? There did not any body give it to me, continued the son, I found it, and it's for you father, it's for you father, and you must read it. Overcome by the importunity of the child, the father read the Tract, and the Holy Spirit made it an arrow to his soul, and from that time he has not found guilty of using profane language or of excessive drinking, and both he and his minister hope that he has become an heir of heaven.

For the Boston Recorder.

APPEAL.

IN BEHALF OF THE AMERICAN TRACT SOCIETY, NEW-YORK.

The single aim of this Institution is to advance the cause of our Redeemer by diffusing those great truths and doctrines of the Cross in which the main body of devout and evangelical Christians are agreed. It is, under God, the property of the evangelical community. It has been founded, and is fostered and sustained, through their charities and efforts; and, in answer to their prayers, has been signally blessed of Heaven. To that community it is proper that its real condition and wants should be made distinctly known.

The rapid progress of this Society, compared with any other Tract Institution previously existing, may have led some to suppose, that its

Its income the last year was 5,600,000 of Tracts.

pecuniary resources have been abundant; whereas the extent of its operations is the very ground of its necessities. It might have accomplished one fourth part, or one half of what it has done, and, with the common blessing of Providence, felt no pecuniary embarrassment. But a different course has been adopted; and the Society has now arrived at a point, where a number of its presses must be stopped, and its field of usefulness be proportionally diminished, or it must receive very prompt and liberal pecuniary aid.

On May 1, every cent in its Treasury was expended; \$711, 64, were then due, which the Society had no means of paying; and additional obligations, chiefly for paper, to be met by the committee previous to Oct. 1, amounted to \$10,320, 92. On the 17th day of June, when the stated monthly meeting of the Executive Committee was held, the Treasury was entirely exhausted; \$286, 50, was then the issue of individual members of the Committee, during the preceding week, to meet bills for paper; a bill of \$973, 83 for printing, due on the day of the meeting, remained also to be provided for; and there was then due for paper, within the period of four months, \$10,391, 57.

And the Society has not a dollar of permanent funds, of any sort whatever: nothing but the materials employed in issuing its Tracts; and the house in which its operations are conducted, (which was erected by benevolent individuals in the city of New York, distinct from all funds appropriated to the general purposes of the Society, and which is not yet entirely paid for.) The debt of the Society is the only source of the Society's income; and on these it depends for the only possible means of continuing its operations.

We wish the above facts to be distinctly known by every Evangelical Christian in our country.

But it may be asked, "How came the Committee of this Society to be under so large engagements, when their only source of income is the charities of the Christian public?" We answer, because they have graduated their efforts, not by the funds in the Treasury, (which have rarely been sufficient to meet the current expenses of two weeks,) but by the wants of the community, and because they have believed there was no surer source of supply, than the charities of the Evangelical community, if properly appealed to, with humble reliance on the divine blessing.

"But have not the issues of the Society exceeded the wants of the community?" No. The General Depository is by no means yet furnished with Tracts, as it should be to meet the demands; and the work of supplying very large portions of the country is scarcely yet begun. In most of the principal towns in the northern and middle states a beginning has indeed been made; but this is not the case, in a very large part of the interior townships and parishes. Our southern country calls for tenfold the amount of what has yet been done; and the four or five millions in the valley of the Mississippi call, if possible, still louder for our aid. In very large portions of the country, especially those last mentioned, Tracts must be distributed gratuitously; and faithful men be sent to make known the blessings of the Society, and deliver its messages of salvation, to those who are ignorant of their value, and will not come after them.

"But, great as the want may be, should not the Committee have graduated their efforts more by the measure of preceding years?" If the Committee have felt as they ought, and as we believe they have felt, when viewing the magnitude of the object and seeking direction from on high, they have felt, that time is very short, and all they could do, they must do quickly; that while they should delay, multitudes would be perishing; that our country is increasing with untold rapidity, and inquiry advancing with most rapid strides; that the calls from the destitute must be answered, and that while other departments of benevolence may move more slowly, for want of men, or on account of the greater magnitude of their work, Tracts can, without delay, be printed and sent forth, for the supply of the whole community; that the Divine blessing on the Society's publications should animate them; that the spirit now awakened in the churches warrants expanded efforts; and that the whole indications of Providence call for strong faith in God, and urge the society to go onward.

Nothing but means, with the continued blessing of God, is now wanting.—And how shall these be furnished.

Let no one refrain from doing something, or, if he has little that he can consistently impart, from imparting that little, because the want is so great. Every cent contributed will print a Tract, that may be the means of saving a soul.

Let no one who has means, feel, that, because one Tract can be printed for so small a sum, the country can be supplied without large and liberal donations. None Tract costs one cent, one million Tracts costs \$10,000; and five million Tracts cost \$50,000.

Let the Officers of no Auxiliary cease their efforts, because their own members may seem to be supplied with Tracts. If they are supplied, there is a vast portion of our country unsupplied, to which the Parent Society has access. Let the funds be collected and forwarded as a donation, and they will be immediately appropriated to the best advantage.

Let no funds destined to the Treasury of the Parent Institution, be any where unnecessarily detained. They are needed for immediate use. Let gentlemen and ladies, and especially the Pastors of churches, be constituted members and directors for life; and let all who love the cause of this Society, lift up their hearts to God, and pray for such blessings upon it, as shall most rapidly hasten the coming and reign of our Redeemer on the earth.

AN OFFICER OF THE SOCIETY. Note.—Remittances should be addressed to Mr. Wm. A. Hallcock, Cor. Secretary Am. Tract Society, 144, Nassau Street, New-York.

SABBATH SCHOOLS.

For the Boston Recorder.

AMERICAN LYCEUM AND SABBATH SCHOOLS.

Messrs. Editors.—Between Sabbath School exercises, Juvenile Libraries, & the Sabbath School Union, there is a reciprocal, harmonious, and powerful action; and together they form one of the most efficient engines, for conducting the benevolent operations which distinguish the present age. Juvenile Libraries have greatly increased the energy and usefulness of Sabbath School exercises. The schools furnish a convenient opportunity, & a happy occasion to distribute the books as well as a strong inducement to read them.

The Sabbath School Union is necessary, to furnish books and to replenish the libraries. The distinguished success, which has already attended the combined efforts of these three departments of the Sabbath School system, is a triumphant argument in its favor; and of course, words are unnecessary to substantiate its salutary influence upon the interests of the rising generation. But there is one fact in relation to this subject worthy of special remark; as it applies not only to the juvenile members, but to all classes of the community. The fact is, that the blessed effects arising from Sabbath Schools, is not so much from the instruction communicated during their regular exercises, as from the direction which they give to the reading, study, thoughts and conversation, of the little immortals through the week that intervenes. Now if the instruction of two or three hours a week furnishes a constant supply of food for young minds, it will be difficult to explain, why a similar course of instruction, may not furnish a similar supply, and in a still greater degree, to minds more matured, and capable of acting by their own strength. And it may perhaps be a proper inquiry, whether the great corruption both of intellectual and moral state, which forms so unhappy a trait in the character of a large majority, even of the citizens of New England, does not arise from the almost total neglect of means to furnish young people with places of resort, where they can cultivate, not only their social, but their intellectual and moral faculties; when their social intercourse and amusements shall be turned in such a channel as to refine their feelings, enliven their minds, and dignify their minds, and often purify their hearts; where they shall be furnished both with inducements and means for carrying on, both at their stated meetings, and in their daily intercourse, a plan of conversation, reading and other exercises, which will call into operation all faculties that constitute their dignity and worth, and lay the foundation for their hopes.

If every town should be furnished with a place of meeting for young people and others, where should be deposited for their use, books, apparatus for illustrating the important branches of a popular practical education, and specimens in natural history; and if the same interest should be taken, and the same efforts made for conducting a course of weekly instruction, as operate in favor of Sabbath Schools, it would probably not fail of producing a good effect. It would give direction to their conversation, and lead them to a course of reading and study, which would tend to enlighten and expand their minds; and by giving them a respect for their own characters, would raise them above vulgar pleasures, and debasing vices.

At such a place teachers might hold weekly meetings, and introduce such exercises as would tend to improve themselves, and raise the character of their schools. Misses and ladies, young ladies and gentlemen, who now almost waste their time in district schools, might receive instruction upon such subjects, and under such advantages, as are fitted to their age, advancement and pursuits. At such a place societies of ladies, or of gentlemen, or both, which are formed for benevolent and literary objects, might hold their meetings and increase the success of their operations. Here also Bible classes and Sabbath schools might meet, and receive light and strength from the common fountain. In a word it might be a place to which persons of every age, condition and pursuit, might occasionally resort, to advance their intellectual and moral prosperity, and to add their portion of aid to the universal diffusion of knowledge and religion, to the prosperity and perpetuity of our government and the continuance and happiness of our nation.

If a bond of union should be formed to connect societies established in different parts of the country for the advancement of intelligence, morals and of religion, it would not be easy to calculate their power or their effects upon the community. Knowing that many others have views of this subject similar to my own, I trust I shall be excused for suggesting the question, for consideration, whether it would not be good policy for towns, while they are providing for the support of common schools, to provide means to have their benefits increased, extended and continued, by presenting opportunities for the instruction and improvement of those who have ceased to be profited by their instruction; to take some measures to direct amusements and social intercourse in channels, which will lead to intelligence, respectability and happiness. Such is the object of the Lyceums which are established in different parts of the country. SCOTT.

HOME MISSIONS.

For the Boston Recorder.

STATE OF A FEEBLE CHURCH.

From a Missionary of the Mass. Missionary Society, May 1, 1828.

"The number composing the church under my pastoral care is twenty-seven. Of these, eleven have been added since my oversight commenced—all by profession. At our next communion, we expect a further addition of from 3 to 6. Since my last quarterly report, two have obtained a hope, and four or five are now anxious inquirers."

"There is harmony in the church, and a good degree of brotherly love. Yet I have to lament the want of that general spirituality and devotedness among the members, so much to be desired at all times, but especially at this. Still, we hope and believe, that the Lord is here to build up Zion, by saving sinners, as brands plucked from the fire."

"My people are poor—some of them so much so, that duty calls me to give to them, rather than receive from them. Thirty eight persons contribute towards my support; and many of these, in their anxiety to enjoy, and zeal to maintain the gospel, have subscribed, on whom we cannot find it in our hearts to call for pay, though poverty is our own constant companion. There is not an individual in my parish, but obtains his living by the plough and hoe, or the spinning wheel and loom. All the embarrassments incident to new settlements, are felt here; but I can say with pleasure, that there appears a laudable degree of industry and economy, and a steady progress toward an independent competency. The gospel which they have enjoyed, will come in for a large share of the credit of this progressive prosperity. It found them contending—spending their time and money in law—but it terminated their quarrels, closed their accounts with the lawyers, and induced them to seek peace and pursue it. But though their pecuniary circumstances are evidently improved and improving,

they are still 'too poor to live without the gospel.'"

Gratitude of a feeble Church.

I am authorized by my people, to say in their behalf, that they entertain a lively sense of gratitude for the kindness of the Massachusetts Missionary Society.—Sensible that without your aid, the gospel could not have been established among them—could not have been continued with them—and without it, must be taken from them, and they be left entirely destitute. The blessing has become vastly more precious by the enjoyment; their wants are not diminished; and while they have to lament their misimprovement, they do earnestly entreat that your fostering hand may still be extended to them.

An Affecting Anecdote.—When the subject of your charities was up before my people—one old man, to whom the gospel has proved "the power of God unto salvation," arose—the tears rolling down his furrowed cheeks, and said, that his heart felt more than his tongue could express;—that he was born and brought up not far from Boston—spent his youth and middle age, surrounded with gospel privileges, but neglected and abused them all; till he had become an abandoned and hardened sinner. At length, said he, I made my way to this wilderness, bringing all my sins with me, having no fear of God before my eyes. Here, I gave myself up to work wickedness without restraint, as you all know; and O! (his feelings choked his utterance)—O where should I be now, had not those Christian friends and others whom I once so much despised, by their charities followed me with the blessed gospel, so long rejected. O! it does seem as though eternity would be too short to thank God and them enough, for the hopes and comforts I now enjoy."

Tracts have proved good auxiliaries, to all my other labors. Two, that I have given away, have gone to the heart, and proved the means of a saving change, hopefully. I could profusely distribute hundreds on hundreds. Of the generous donation made to the Mass. Miss. Soc. by the American Tract Society, I hope that we shall be sharers. I have gone already beyond my own resources in purchasing—but by these means with others, an attention is excited among us which promises not a little. Prejudice melts, though slowly, before the truth; and I do believe the day is not distant, when this part of the Lord's vineyard will bring forth much fruit to the praise of the glory of his grace."

Can any one read the foregoing extracts, and doubt either the utility or the necessity of Home Missions? What temporal and spiritual blessings are they not conveying to the destitute? What would thousands and tens of thousands of our fellow citizens know of the gospel of Jesus Christ, after a few years, but for the charities of Home Missionary Societies? S. A.

PRISON DISCIPLINE.

For the Boston Recorder.

NEW PRISON AT SING-SING.

Extract of a Letter from the Chaplain, dated May 23. "The convicts are now all removed from the old State Prison in New York. The number here is about 520. When there were four hundred, I found fifty among them, who could not read. I spend all the Sabbath from ten in the morning in the Prison, and yet always leave cells unvisited, and labor, which might be done, when I am obliged to retire. Most of the men seemed much pleased with the idea of learning to read, and some of them surprised me as well as themselves, by the ease and rapidity with which they learn. They are furnished with no other book but the Bible. With this alone, I think of a man more than thirty years old, who did not know his letters, when you was here, i.e. five weeks since, who has read to me without much difficulty the two first chapters in Genesis. Yours, &c. G. B.

ANOTHER CONVICT LEARNING TO READ THE BIBLE IN LESS THAN FIVE WEEKS.

Extract of a letter from the same, dated June 20, 1828.

"After prayers I let Capt. Pillsbury, who was here on a visit, hear a black man read. Four weeks ago, he could not say his letters. Now he can read slowly and is seldom obliged to stop to spell any words of one syllable. The lessons which I have given him are in some of the chapters in the beginning of the Bible. I found him the other day reading in the Psalms. On asking the reason, he replied it seems to do me more good to read here." Such ardent replies connected with his general conduct, lead me to cherish the hope, that the truth of God is beginning to fasten on his mind, which will be the means of purifying his heart and fitting him for heaven. Yours in the best bonds, GERISH BARRETT."

When it was first proposed to teach them to read, the reply was, we have no convenient room, where they can be assembled for instruction. The answer to the objection was, teach them through the grating iron doors of their cells, so long as you are subject to the evil of having no room.

The next objection was, we have no spelling books. The answer to this objection was, it is possible that you can learn them to read quicker without spelling books. It is at least worthy of an experiment. Show the convict the first letter in the Bible, that is, I. Let him find the same, wherever it occurs in the first verse.—Having done this show him the second letter in the Bible, that is, n. Let him find every n, in the first verse. Having done this and being told what I-n, spells, he has already learned to read the first word in the Bible. Let him then find the first word in the Bible, wherever it occurs in the first Chapter. Having done this he will probably never forget it. This is his first lesson. Let his second lesson be the second word in the Bible, the letters of which and their combination should be taught as before. Let him proceed in this manner through successive lessons till he has learned to read the first verse in Genesis—"In the beginning God created the Heavens & the earth." Having done this he has got his reward. One of the most sublime ideas ever presented to the mind of man, he has obtained by diligent attention for a few hours in learning to read. It may be found, that the convicts can learn to read in this manner as quick as in the usual mode. But whatever may be the result, it is worth an experiment. This was the reasoning, which led to the adoption of a mode of teaching by which two convicts, at least, have been taught to read the Bible in less than six weeks.

PRAYER FOR PRISONERS.

Extract of a Letter from the Chaplain of the Prison at Auburn.

"In relation to what you say of the Wednesday evening concert of Prayer for Prisoners, I

can at this time only say, that it fully meets my views and feelings, and I shall not fail to endeavor to enlist in the good cause the hearts of such Christians as may come within the small circle of my influence. I know that I feel but little compared with what I ought to feel; but I think I can say, that if I have a heart to pray for any object it is that God would come and glorify his name in the Revival of his work in this Prison. It is the Lord's work. He can and I trust he will yet show himself a God mighty to save even here. I think I can say of the prosperity of Zion in this Prison as Watts says of her elsewhere,

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end."

Extract of a letter from the Chaplain of the Prison at Sing-Sing.

"When you bow down in prayer to the Father of Light, remember, Oh remember the 500 convicts here."

PRISON DISCIPLINE SOCIETY.

This Society, whose anniversary was held in this city on the 30th May, we believe, progressing in the best plans for a reformation of the abuses in our Prisons.

We have heard, with a criminal indifference, that this or the other individual has been committed to prison; and, instead of inquiring whether we could not do something either to deter those, who may have been more unfortunate than guilty, or to kindly soothe and bring to consideration and repentance the most hardened,—we have been too much like the priest and levite, to pass by and forget the misery which we might have prevented or relieved. Our prisons, like the gloomy cells of the dead, have like them been seldom visited; and those who have been their tenants, have been as the dead, out of mind.—Surely it must have been forgotten, or criminally disregarded, that our Lord includes at least some of his disciples in these gloomy mansions. O what multitudes of those who have been martyrs in the cause of Jesus and his truth, have experienced the horrors and the cruelties of the prison. They might in their day have been considered by many as the most justly devoted victims of brutal rage and destruction; but God who knew them as his friends, had marked them as his "hidden ones," his "jewels," on whom he had "set his love." To have visited and sympathized with them in their lonely cells; to have with them lifted up the heart to Heaven in holy supplication, will be remembered by the Judge of quick and dead in the day of final retribution; and to such he will then say, identifying himself with these afflicted disciples,— "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world; for I was sick, and in prison, and ye came unto me." [Christian Watchman.]

FOREIGN.

THE BIBLE IN MEXICO.

It was mentioned in the last Report of the British and Foreign Bible Society, that Mr. Thomson had been re-engaged as an Agent for the term of two years, to be spent in the city and State of Mexico. A letter from his pen, dated Mexico, Sept. 23, 1827, gives information that since his arrival in that capital, he had distributed about 400 Bibles and upwards of 500 Testaments.

At St. Augustine de las Cuevas, twelve miles out of the city, and at present the seat of government for the State, he had several interviews with the Governor, the Rector of the College, and other individuals, all of whom were favorable to the distribution of the Scriptures and the advancement of education. The Rector, who is a Priest, even became, of his own accord, a member of the British and Foreign Bible Society, by the payment of the requisite subscription. His name is Jose Maria Alantara. A short time after, two other Priests, in the city of Mexico, followed the same example.

On the 23d of October, Mr. Thomson set off for Queretaro, 80 miles N. W. of Mexico, and arrived on the 29th. On the following day the sale of Scriptures began.—Notice of the same having been given by a printed advertisement in which was specified the number of books on hand, the price, and how long the sale would continue. At the end of eight days there had been sold 125 Bibles, 150 Testaments, 80 copies of the four Evangelists, and 95 of Luke and Acts. Total, 450 copies, (of all descriptions,) for which he received seven hundred and forty-one dollars! Consequently, the average payment for a Bible must have been about \$4, this notwithstanding their supposed value was diminished by the absence of the Apocrypha. When it is considered that Mexico is eminently a Catholic country, these facts are truly surprising, and full of promise.

N. Y. Oct. 2.

In the course of the sale several pleasing incidents occurred, which we cannot better relate than in the language of Mr. Thomson.

On the second day, Father Cuevas paid us a visit, and brought with him the Prior of his Convent. The Prior brought some copies of the Scriptures; and he and his companion sat for about an hour and a half in our sale-room, conversing upon various subjects, and recommending to those around to purchase the Scriptures offered to them at so low a price. The following day, in the morning, I went to the Convent, to pay my respects to the Prior and his friends.—Whilst we were conversing, a message was brought to Father Cuevas that two ladies were at the door, wishing to speak with him. You will observe that the lobby is the utmost length to which ladies dare go in a Convent of Friars; of course, then, our friend did not bid the ladies step up, but stepped himself down to speak with them. In a few minutes he returned, and told us that the ladies were persons of the first rank in the place, and that they were inquiring about the Bibles, whether or not it was right to buy them and use them, and of what kind, size, price, &c. they were. He returned to them immediately, taking those books with him which he had himself bought, to show as specimens. I sat about a quarter of an hour longer with the Prior, but our friend did not return to us. On coming away, and in passing through the lobby, I found the two ladies still engaged in close conversation about the Bible with our friend, and another Friar who had joined them. I stopped a few minutes, and had a share in the conversation, which ended with the Friar saying he would call on me about two hours after, to choose Bibles and Testaments of each kind, to be sent to the ladies for their inspection and choice. At the time agreed on, the Friar called, and sent a specimen of each kind, in the best bindings. The

ladies kept all that were sent to them and the Friar called next morning to pay for them, bringing at the same time, another order to the same amount, for some of his friends; making, in all, thirty-five dollars.

Previously to putting up advertisements, the laws of the city require that leave be obtained from the Perfect to do so: I therefore called upon him for this purpose, and showed him what I intended to post up. He gave me himself a copy of the day, he came himself and bought a copy or two of our books. A day or two after, he called again, and brought his family and a relative or two with him. I was particularly pleased with the feelings expressed by a young lady, who, I believe, was his sister, or his wife's sister. She seemed greatly pleased with her purchase, when she had bought a Bible; calling it, with emphasis, her Bible; and she seemed, by what she said, to anticipate the pleasure she should have in reading it. In the course of the sale, there were several instances exhibited of this pleasing attachment to the sacred volume, and an anticipated enjoyment in its perusal. Such instances were truly gratifying; and may such individuals abide in their first love, thus manifested to the word of God!

There were several Priests who came to purchase, and took with them one, two, or more volumes. Friars, also, of various colors, (Black, Brown, Blue and Grey,) came to our sale, and went away with the same treasure; and all seemed to be pleased. One morning before breakfast, and before the usual hour of commencing sale, somebody knocked at the door; and upon opening it, it stepped a Grey Friar, saying, he had heard that I had Bibles to sell, and that he wished to see them. I showed them to him; he bought one, and paid for it, and courteously withdrew. A gentleman, the member of Congress who called, along with Father Cuevas, the first evening after my arrival, came many times, and bought several copies for himself and friends. With this gentleman I had much conversation as to what is the genuine religion of our Lord Jesus Christ, as it is unfolded in the New Testament. This same individual afterwards introduced me to the Governor of the State, and to some of his fellow-members of Congress.

The multitudes who brought the Bibles here from Mexico, upon taking leave to return home, earnestly petitioned me for a book to read in the evenings, when, on their journeys, they are encamped in the open air. I gave a New Testament to one of them, and a copy of Luke and Acts to another, with which they were very much pleased.

A native of Spain, who lives here, and goes about selling little articles, used to come almost every day to our sale-room: one afternoon, when we were alone, he showed a strong desire to possess a New Testament; and said, he would try if he could gather together the price of one, before the sale was over. I told him to try what he could do; intending to give him one, should he fail. In conversing further, I found his circumstances to be very low, and that he had a wife and two children. Upon rising to go away, he offered me some of the little articles he was selling, in exchange for a New Testament; manifesting, at the same time, an earnest desire to possess this volume. I gave him a New Testament, without receiving anything from him in return; requesting him to read it frequently in his family, which he promised to do. He was truly thankful for what he received; and I hope this New Testament will prove a consolation to him and to his family, in their low estate.

LONDON MAY ANNIVERSARIES.

British and Foreign Bible Society.—A great crowd was present at this interesting meeting. The chair was taken by Lord Gambia. His Lordship addressed the meeting, and after some pertinent remarks, he said—

"It must be the greatest source of joy and gratitude to them to think that they had, through the agency of the British and Foreign Society, distributed, since the commencement of its labours, no less a number of Bibles than five millions and a half, both British and Foreign copies, and that its funds had been so extensively employed in doing that work which was so calculated to make men wise, good, and happy. Great, indeed, had been the benefits conferred upon mankind by this Society; and they might estimate the value of this society, when he asked them what state would not many thousands of their fellow creatures now be in, had it not been for the existence of the Bible Society."

The Rev. Mr. Brandon, the Secretary, read the report, by which it appeared, that 5000 copies of the Polish Testament are now printing in Berlin; that the Turkish Bible had been completed—40,000 copies of the New Testament had been printed at Sulzbach. The Finnish Testament was in good progress. 2000 copies of the ancient and modern Testament had been sent to Greece; it had also been translated into the Albanian language. The total number of Bibles distributed the past year by the Society were 137,162, and of Testaments 199,108, being a circulation of Bibles & Testaments amounting to 42,264 over the distribution of the former year.

The receipts for the year amounted to eighty-one thousand pounds, or \$360,000. After the Report was read the meeting was addressed by Lord Harrowby, the Bishop of Winchester, the Bishop of Litchfield, Lord Calhoun, W. Wilberforce, Esq. the Bishop of Sodor and Man, the Rev. Dr. Patterson, Rev. Daniel Wilson, the Rev. Mr. Bain, John Thornton, Esq., the Rev. Mr. Brandon, the Rev. Mr. Alder, of Montreal, Sir Thomas Dyke Acland, and the Rev. Mr. Allen, Rector of St. Paul's Church, Philadelphia.

Sunday School Union.—This Society celebrated its anniversary on the 13th May, and from its excellent Report we have made the following extract:—"The total number of Schools united this Union is 9,323, teachers 92,366, and 946,980 scholars in England and Ireland. The receipts during the year were 6043L. 5s. 6d. At Hamburg and Bremen, prosperous schools have been formed. In Denmark a commencement had been made, and three schools formed. At Corfu the Greek school contains 40 scholars, who are taught by a priest. The schools in India are making rapid strides, and 2216 girls are taught in the female school of Bengal. In Ceylon 7734 scholars are instructed, and in New South Wales, Van Diemen's Land, and Polynesia, the Sabbath School cause is progressing."

Among the gentlemen who spoke at this meeting, was the Rev. Mr. Allen, of Philadelphia, who gave an interesting account of the progress of Sunday Schools in the United States. The Rev. Gentleman's speech was received with unbounded applause.

Wesleyan Missionary Society.—The receipts of this Society the past year were \$192,515. 42. The Report of the progress of the Missionary cause is highly gratifying. In Ireland 21 Missionaries are employed. The Continental and Mediterranean missions are very successful. In France, the Missionaries receive great encouragement. In Gibraltar, the sacrament of the Lord's supper was celebrated in the Spanish language, and several Spaniards, converted to the doctrine of the Gospel, were communicants. The mission to the Ionian Islands was prosperous. In Ceylon, the stations are all prosperous, and the schools numerously attended. The institution founded at Colombia, for the purpose of educating native religious teachers, gives great hopes of important benefit. The missions established

in the convict settlement of New South Wales have been attended with unexpected success. From New Zealand the Missionaries were, for a short time, obliged to withdraw, yet some of them have resumed their station on the invitation of the chiefs. The Southern African Mission is making great progress. The West India and British American Missions are in a prosperous condition; the accounts from Demerara are particularly favorable. Among the speakers were the Right Honorable the Earl of Mountcashell, Sir George Rose, Capt. Gordon, and the Rev. Mr. Allen, of Philadelphia.

Port of London and Bethel Union Society.—The anniversary meeting of this Society was held on the 12th of May. Lord Gambia being prevented attending in consequence of indisposition, Capt. Campbell, R. N., was appointed chairman. After a suitable address from the Gallant Captain, the Report was read by the Rev. T. Vautin. In the floating chapel, it was stated, that there had been two and sometimes three services on every Lord's day, and one on Thursday evenings—the number of communicant tickets issued monthly was 135. The attendance during the past year amounted to 17,595, of which number 9014 were sailors. In the Society's school at Wapping, 180 boys and 90 girls were on the books, and the average daily attendance was 137 boys and 70 girls, who all received the benefit of Christian instruction. The Society has a library on board the floating chapel, and 212 pamphlets, besides many thousands and Tracts. The "Loan Libraries" contain about two dozen books each, and sixty-three of these boxes have been lent to sea-going ships, many of which have been returned with expressions of the liveliest gratitude.

The Bethel flag has become a rallying signal to sailors, all over the world, for religious worship, and this flag is now seen at China, Bengal, Bombay, Melmel, the West Indies, America, the Pacific and Ionian Islands.

The Society has erected an asylum, called "The Merchant Seaman's Orphan Asylum." On the 3d of April, the first election of orphans took place, five boys being then admitted. After the Report had been read, several gentlemen addressed the meeting, among whom was the Rev. Mr. Allen, of Philadelphia, who gave a brief history of the life of the late Rev. Joseph Eastburn, of the Mariner's Church, Philadelphia.

Prayer Book and Homily Society.—The sixteenth annual meeting of this institution was held on the 8th of May. Lord Bexley in the chair. During the past year, 1,000 copies of the prayer book and select homilies had been circulated. The whole number since the formation of the Society, 154,930. The agents of the Society had visited 590 ships, and distributed 891 prayer books, and 1,500 select homilies. During the past year, the receipts were 2,770L. 3s. 2d. The Rev. Dr. Allen, of Philadelphia, was one of the speakers at this meeting, and gave a brief, but highly interesting view of the present state of the Episcopal Church in this country. He also mentioned some interesting circumstances which occurred on his passage from Philadelphia to England.

Society for Promoting Christianity among the Jews.—It appears from the Report of this Society, that the receipts of the past year amounted to 12,727L. 7s. 3d. "The schools consist of 41 boys, and 47 girls. In the seminary are seven students, preparing to go out as missionaries. Three converted Jews have entered the missionary field the past year."—N. Y. Spectator.

London Missionary Society. Annual Meeting, May 15, at the City Road Chapel—W. A. Hankey in the chair. The meeting was addressed by the Chairman, Rev. Rowland Hill, Lord Bexley, Rev. J. A. Janes, Rev. Joseph Julian, Rev. Timothy East, Rev. Dr. Cox, Rev. Dr. Stewart, Rev. Mr. Ely, Rev. Jabez Bunting, Rev. William Patton, of New York, and several others. It appeared from the Report that the concerns of the Society were eminent prosperity. The following abstract embraces the principal items:

Stations. Missionaries.		Native Teachers.	
South Seas.	30	16	and upwards of 40
Beyond the Ganges	5	10	
East Indies	18	28	besides 2 on their passage, and many Native Teach.
Russia	2	4	
Mediterranean	2	4	
Africa	15	19	with Catechists, Artisans, Native Assistants, &c.
Madagascar & Maurit.	2	6	with Artisans and Native Assistants
West Indies	2	1	and one appointed.
	76	83	

Making, with Assistants, Native Teachers, Missionary Artisans, Catechists, School Masters, &c. about 400 persons, more or less dependent on the Society, exclusive of families.

The number of Native Children instructed under the superintendence of the Missionaries, is between 16,000 and 17,000. The annual expenditure of the Society is about 40,000L. The amount of contributions this year, is upwards of 45,000L.—N. Y. Obs.

London Religious Tract Society.—The anniversary of this Society was held on the 16th May, at the City of London Tavern—Viscount Mandeville in the chair. Amount of gratuitous receipts during the year, 3,244L. 7s. 10d. Amount of publications circulated, 9,649,507. Among the Speakers were Rev. Dr. Pinkerton, Rev. Edward Bickersteth, Rev. Dr. Henderson, Rev. William Patton, of New-York and Rev. Benjamin Allen, of Philadelphia.

THE FORCE OF EXAMPLE.

It was mentioned by Mr. Patton, near the close of his speech before the London Tract Society, that at a meeting of one of the largest Auxiliaries of the American Tract Society, [viz. the Branch at Boston,] a proposition was submitted that every minister present, of whom there were about one hundred, should repair to the Depository, and provide himself with Tracts to the value of at least a dollar, for distribution on his return to his particular parish. That a gentleman of property authorized an announcement to be made to the meeting, that as many as would do it, should find an equal amount ready for them when they got to the Depository; and that on the next day the whole plan was carried into effect. In a speech which followed soon after, Rev. Edward Bickersteth remarked, that "in consequence of the suggestion of his friend from America, he was authorized to state that a gentleman was present who would allow 5s. [sterling] worth additional Tracts for every 5s. worth they might go and spend at the Tract Depository." (Loud applause.) N. Y. Obs.

SUNDAY SCHOOL IN INDIA.

You would be pleased, says a female missionary at Oodooville, (Ceylon,) in a letter to a friend in this city, dated Nov. 27, 1827, to spend a little time in the Sunday School at Oodooville, especially if you should contrast the female department with what it was one long year and a half, when we could get only three girls to attend, and almost despaired of ever doing better. The people seemed to retain their strong prejudices here longer than elsewhere—but now, there are about 100 girls at the School, and at church every Sabbath. Few of them are yet able to read, having been at the school but a short time. They all learn more or less of a small catechism; some of them a second, and others a third, of a higher grade.

FEMALE CHARACTER IN INDIA.

Says the same writer as above, I see no evidence that females here are not as capable of improvement as in other countries; and certainly they need it. You can have no correct notion what a Tamul woman is;—so ignorant, helpless, degraded,—the slave of her husband, who may be a tyrant, or a brute, or both. I sometimes think they never will be raised; yet I do believe that the universal prevalence of Christianity would raise them. With the blessing of God, our female boarding school will have an important connexion with the elevation of female character in India, and the girls in the common schools will contribute not a little to the same result. A number of girls from the boarding school are married, and are living among the heathen, and I believe recommending the Gospel. Preparations are now making for one of them to marry a native preacher, and remove twenty miles from her friends, and for another to marry a native assistant.—Id.

MISSIONARY.

From the Miss. Herald for July.

MR. GREENE'S TOUR OF INSPECTION.

It was stated at p. 4 of the number for January, that Mr. DAVID GREENE had been sent, by the Prudential Committee, on a tour of inspection, to the several missions of the Board among the Indians at the south and west. He visited the stations among the Cherokees between the 10th of January and the middle of February. He then proceeded to the stations among the Chickasaws, transferred to the Board by the Missionary Society of the Synod of South Carolina and Georgia, which occupied him till February 23th. He arrived at Mayhew, in the Choctaw nation, on the 29th and the inspection of the stations among the Choctaws occupied the month of March. About the first of April, in accordance with instructions from the Committee, Mr. Kingsbury and Mr. Greene embarked on board a steamboat at Vicksburg, on the Mississippi, which conveyed them to Dwight, the station among the Chickasaws of the Arkansas, by the middle of April. At the latest date, they were about proceeding by land to the stations among the Osages. At St. Louis the two travellers will separate. Mr. Kingsbury returning to his own missionary field, and Mr. Greene passing on to the mission at Naumee, in Ohio, and the stations at Cattaraugus, Seneca, and Tuscarora, in the western part of New-York. He will probably arrive in Boston some time in the present month.

In consequence of inquiries previously addressed to the several missions, to be answered by the time the deputation should be on the ground, and of the investigations made by Mr. Greene, a large body of facts and practical remarks have been brought together, which will be of great service to the Committee, in the future prosecution of measures for the religious benefit of the Indians.

The remarks upon the traditions, &c. of the Choctaws, in the present and former numbers of the Missionary Herald, were occasioned by the inquiries above mentioned. Upon the return of Mr. Greene, the Editors will avail themselves of such of the communications respecting these missions, as are suited to the design of this work.

It may here be observed, however, that missions among the Indians of our country are to be regarded as a thing in the light of an experiment; and that the problem to be solved has been, and is, *how the greatest and best influence can be exerted, with the least expense of men, and time, and money.* The chief difficulty of the problem has respect to the proportion, which the secular influence should bear to that which is to result directly from the preaching of the Gospel. On this point there has been a great diversity of opinions, many of which rest on very plausible grounds. At the same time, it is of the utmost importance to the cause of missions, that the most efficient and economical mode of operation be ascertained, as the apparatus for secular influence among the Indian missions, has been found very expensive.—The Prudential Committee propose to re-examine the whole subject, in the light of all the facts that have been brought to their knowledge.

SAVAGE PERSECUTION.

Extract of a letter from the Rev. L. Comper, a Baptist Missionary, dated at Withington Station, Creek Nation, May 1828.

While my family and a few coloured people were worshipping God in our own house, a gang of Indians, about 25, some of them with their knives drawn rushed in, seized the black people, bound them with cords and belts, and such other things as were convenient. Two of the young men were fastened to the posts, at the entrance of the passage, while an old man was led to one in the yard, and there beat unmercifully. The young men were then led, one by one, to the same place, to undergo the same cruelty. But what added to this abomination was, among the number of the sufferers was a young girl about twelve years of age. This poor creature was bound, and was compelled to witness the sufferings of her friends, and then like the rest, led out to the same post.

All this was done because these poor creatures had assembled to worship God. While the recital of this has harrowed up all my feelings to an unusual pitch, it affords me much consolation to learn that the poor sufferers bore all patiently, and were comforted, by referring each one as he was led out, to the sufferings of a glorious Redeemer.

REVIVALS.

Clarkson, Monroe county, N. Y.—A letter from a gentleman at the west, under date of the 5th ult. mentions the existence of a revival in Clarkson—the first which was ever witnessed there. The church was instituted about two years ago, under the missionary labours of Rev. H. Smith, of Camden. "Since that time it has been like the mountains of Gilboa—scarcely a drop has distilled. The Sabbath has been but little regarded; and the institutions of religion generally have been considered as of little value. But the place has changed in its character; and the Lord is showing that he is still great in Zion. The arm of the Lord is doing valiantly." About three weeks after his arrival, the present minister appointed a "meeting in his own house, for such persons as were desirous of conversing on the subject of religion. Ten attended." In subsequent meetings the numbers increased. In a little time they became solemn meetings of inquiry. Conversions became more frequent; meetings were established every evening in the week; and at the date of the letter, the clergyman's house was daily visited with anxious inquirers. The number of conversions was already considerable, and the work was on the increase.—W. Rec.

In New Haven, Conn.—On the last Sabbath fourteen young persons were received into covenant with the church in this city, under the pastoral care of Rev. Mr. Bacon. Three were admitted on the same day to the Church in College. And about twenty are expecting to unite with the Rev. Mr. Merwin's Church on the morrow. These are some of the first fruits of the late revival, and we hope many others will follow.

[Intelligencer.]

BOSTON RECORDER.

FRIDAY, JULY 21, 1828.

SOCIETY FOR PROPAGATING THE GOSPEL.

We learn from an authentic source, that our statement respecting this Society in the Recorder of June 13th, of which some complaint has been made, was liable to be misunderstood. We said, "Two orthodox Gentlemen who were appointed to office have declined acting." These were the Secretary and Treasurer. We are informed that they did not refuse to accept their appointments. On the other hand, they did not then declare their acceptance, and we apprehend they have not yet done it. We suppose therefore the matter was left in suspense, and that for the time being those gentlemen did literally "decline acting" in those offices.—We said in the same connection, "The consequence is, that for the present no appropriations or payments of missionaries can be made, and a special meeting will probably be necessary." All this is true, prospectively, in case the Society should find themselves without a Treasurer and Secretary; but we learn that the appropriations for the ensuing year and orders for payments due were disposed of before the meeting, according to practice. The laborers of last year, therefore, went home without their payments, not for want of appropriations or orders, but for want of an acting Treasurer.

We said, "The Unitarians secured to themselves a majority in the executive department for the ensuing year." This will not be denied. The act was strictly legal; but, all things considered, not very honorable. The term we employed, implies contrivance and effort; and it was applicable, to an extent of which we were not aware at the time. It is true that they secured a majority; what use they intend to make of the advantage, remains to be seen.

"One of the Society" will excuse us for not attending to his communication, as it was anonymous, and came to hand at an inconvenient time.

THE SABBATH CAUSE.

In Maine.—A large assembly convened at the Baptist Meeting House in Portland, on the 27th ult. at 9 A. M. and continued four hours. It was designed as a meeting of Christians of different denominations; and a large number, particularly of ministers of the gospel, attended from different parts of the State. The Hon. A. K. Paris, of Portland, was chairman; the Rev. Mr. Clark, a Baptist Minister at Saco, Clerk. Addresses were made by Rev. Dr. Allen, President of Bowdoin College; Rev. B. Tappan, Augusta; Rev. Mr. King, North Yarmouth; Rev. T. Pomeroy, Gorham; Rev. Mr. Clark, Saco; Rev. A. Rand, Boston; Rev. A. Peters, New York; and Rev. D. Thurston, Winthrop. Also by T. Brown, Esq. Vassalborough; H. Goddard, Esq. Portland; E. Shepley, Esq. Saco; Hon. S. Fessenden, Portland. The assembly appeared to enter deeply into the subject, and made arrangements for the appointment of a Committee of Correspondence, consisting of ten, of whom 6 reside in Portland, to propose further measures for the promotion of the cause. Several important resolutions were passed with entire unanimity.—The same subject was taken up with much spirit and interest, about the same time, at the General Conference of Maine and several County Conferences.

In Vermont.—In a meeting of the Addison Association, Vt. the members gave their individual signatures to the constitution of the General Union; and a vote passed, recommending the subject to the attention of their churches.

The Montpellier [Clerical] Association, at their meeting June 15th, passed resolutions in favor of the General Union and its objects.

In Massachusetts.—Meetings have been held in Northampton and Amherst, Mass. on the subject of promoting suitable measures for the observance of the Sabbath; where Rev. S. Green of Boston, and L. Tappan, Esq. of N. York, gave addresses.—The Northern Conference of Churches, at its Session of June 11th, passed resolutions respecting the Sabbath, and appointed a committee to devise measures to promote its sanctification.

In Connecticut.—The General Association of Connecticut, at their late meeting, were addressed by the Rev. Mr. Brues, Agent of the General Union for promoting the better observance of the Christian Sabbath. They also passed resolutions in favor of the Union, and recommending its object to the special consideration of the churches and congregations in their connection.

In New-York.—A company having advertised a stage from Bedford, N. Y. to run on the Sabbath, and connecting with a steam boat for New York, fifty three inhabitants of Bedford published a protest against the measure; and also pledged themselves not to travel in said stage on the Sabbath, and to withhold all patronage from that line, while there are other public conveyances to the city which do not violate that day.—The Presbytery of Oswego, at their June session, took up this subject; approved and agreed to promote the General Union; recommended to their ministers to preach on the observance of the Sabbath, and to their churches to discipline open violators; and pledged their patronage to the Sabbath-keeping stages and steam boats.

On Catskill Mountain.—The New York papers state, that arrangements are made for the regular observance of public worship on the Sabbath, in a building adjacent to the hotel, near the summit of the Catskill mountain. Those therefore who spend the Sabbath at that place of resort, need not be exiled from the sanctuary.

At Kensington, County of Philadelphia, Pa. A Sabbath Society has been formed, auxiliary to the General Union.

Pioneer Stages.—The two lines of Stages intended to run from Albany to Lake Erie, commenced running on the western part of the route about the 25th of June; and were probably extended soon after to the Hudson. We learn that the patronage so far has been very great.

Opposition.—A weekly paper has been established at Lockport, N. Y. to oppose the Sabbath measures and all the Christian enterprises of the day. Another engine of infidelity has been removed from Canandaigua, to what is deemed a more favorable situation. A long circular has also been issued, taking the broad ground, "that the observance of the Sabbath is fraught with more evils to mankind, than all the other causes of evils, combined."—Such opposition will help forward the work in which the friends of the Sabbath are engaged.

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INDEPENDENCE.

In Boston.—The anniversary of the declaration of Independence, was observed in this city, by religious services at Park-Street Church. An address was delivered by the Rev. G. W. Blagden, of Brighton, to a crowded audience. We hope to present our readers with an abstract of the address next week. The following Hymn was sung, written for the occasion by Mr. N. P. Willis; and a collection was taken up in aid of the funds of the Colonization Society, amounting to \$106.75. There were religious exercises also at the Second Baptist Meeting House; Address by the Rev. Mr. Knowles, and a Hymn written by the same.

Joy in the pleasant land we love—
The land our fathers trod!
Joy to the land for which they won
"Freedom to our worship God!"
For peace on all its sunny hills
On every mountain brook
And sleeps by all its pushing rills,
And all its mighty floods.
The wife sits meekly by the hearth
Her infant child beside;
The father on his knee he sits
Looks with a fearless pride.
The gray old man beneath the tree
Tales of his childhood tells;
And sweetly in the hush of morn
Peal out the Sabbath bells.
And we are free—let it be so
One that upon our name
Is our proud record written fair
Upon the scroll of fame?
Our banner floats by the shore,
Our flag upon the sea—
But when the fetter'd slave is loosed
We shall be truly free.

In Salem. An Address was delivered by the Rev. J. P. Cleaveland, and a collection of \$50 taken for the same Society.

RHODE ISLAND MISSIONARY SOCIETY.

We are gratified to inform the friends of Home Missions, that a union has recently been formed between this Society and the A. H. M. S. The annual meeting of the Rhode Island Missionary Society was held in Providence on the 12th of June, at which the Rev. Dr. Spring and Peter Hawes, Esq. of this city were present as delegates from the Parent Society. The objects of the A. H. M. S. were fully developed by these gentlemen, and were received with Christian candor and kindness. The meeting appeared to be one of the most interesting ever held by that Society. The efforts of gentlemen connected with the Society, assisted by the delegation from New York, obviously gave a fresh stimulus to the spirit and operations of this institution. At this meeting it was resolved that the Missionary Society of Rhode Island become auxiliary to the A. H. M. S. upon the principles of the 5th Article of the constitution, and particularly as developed and illustrated in the resolutions and stipulations contained in the Second Annual Report, and republished at page 44 of this No. of the Home Missionary.—Missionary for July.

SABBATH SCHOOL CELEBRATION.

The Sabbath School celebrated its anniversary on Friday the 4th instant, in this town.—The number of Scholars was about 1200, of Teachers 300. According to a well conceived arrangement, the scholars of the different Societies met in their respective school-rooms, at half past nine united at the State House, and went in grand procession with their Teachers, preceded by Banners, to the New Grove where accommodations had been provided for them. On the centre from East to West, a spacious Stage was erected, on which sat the Orator of the day, Rev. Mr. Mc Clean of Simsbury, and many of the Rev. Clergy. The spectacle was a very imposing one, and the address truly affectionate and parental.—Many of its expressions were exactly adapted to the taste and comprehension of Sabbath School Children, and we much mistake if the impressions then made, are ever effaced.—Hartford Mirror.

GREAT DEMAND FOR THE BIBLE.

By a letter from the General Agent of the American Bible Society, to the Treasurer of the Bible Society of Virginia, we learn with much pleasure that the orders on the Parent Institution for copies of the Scriptures, were never before so frequent and pressing as at this time.—Although the operations at the Society's House have been greatly increased, it appears to be difficult, if not impossible, to furnish Auxiliaries with books as fast as they are wanted. "The demand for the Scriptures" says the Agent, "is unprecedented. To-day, (June 21, the date of his letter) our 4 Power Presses go into full operation, driven by a Steam Engine; to these, and 20 common presses, we hope in August to add four more power presses, each equal to 3 common presses. Our Societies must therefore have patience with us, and we will as soon as practicable, meet all their orders. Rest assured no order is neglected. Most of our books have to go direct from the Binders into the boxes.—Our deliveries from the Bindery amount to nearly one thousand books a day. Rejoice with me, dear sir, in this prosperity of the good cause in which we are honoured to be fellow laborers. Let us pray that the word of God may live in our hearts, and have free course through our land and the world."—Vis. & Tel.

Lt. John Percival.—The Secretary of the Navy appointed a Court of Inquiry consisting of commodore Charles Morris, capt. Alexander Wadsworth, and capt. John O. Creighton, to convene at Charlestown, Mass. on the 1st of May last, to inquire into the conduct of Lieut. John Percival at the Sandwich Islands, in January, February, March, and April 1826. This court was occupied thirty-one days in examining the testimony, heard that officer's defence on the 12th of June, and in five days afterwards closed their session. The result has been forwarded to the Navy Department, and it will not be known until it has been submitted to the President, and his decision officially announced.—Miss. Herald.

OUR NEIGHBORS.

Some contemporary Journals have lately honored us with unusual attention, either editorially, or by their correspondents. Among these are conspicuous; the Traveller and the Christian Register; which will receive due notice of us, as soon as we have disposed of more important matters. "The Journeyman Printers" too are angry with us, because we are solicitous for their welfare; and have published several resolutions "in the Boston papers," censuring in severe terms an article in the Recorder of June 20th. At present, we only ask the public to read the article, and compare it with the resolutions.

GENERAL.

This body met. All the County of New Hampshire. Assembly of the. tations were read and Adams, and scripture, will present; and by Pres knowledge of the the characters and world.—Articles proposed by the some modification better observance postponement from ing discussion too vailed. A resolut to God for the se Conference System lic meeting; and in taken of assent. The Conference Rev. D. Thurston thy fathers shall est make prices a very reasonable -sponsoring Sec state of religion a lish next week. were concluded sufferings of our his disciples sat

OF THE

The Tenth An this Society, rela beneficiaries, W Of the 9 young last annual meeti age of this Societ collegiate course, theology, one at During the year, the immediate cas been transferred ed anew after be ed by the exam number at the p members of I the theological amount of approp ceipt of the Soci has been suppli rent Society.— Of the 9 young last annual meeti age of this Societ collegiate course, theology, one at During the year, the immediate cas been transferred ed anew after be ed by the exam number at the p members of I the theological amount of approp ceipt of the Soci has been suppli rent Society.— Of the 9 young last annual meeti age of this Societ collegiate course, theology, one at During the year, the immediate cas been transferred ed anew after be ed by the exam number at the p members of I the theological amount of approp ceipt of the Soci has been suppli rent Society.—

FRANK

The Circular Franklin county, was organized by Northfield, Mass. Scribe. Delegate es. Reports of the parts of the co from others, some wastes seem to be pel favoured chur gent rain of the prospects in regar Several respectabl on their work t use of distilled Sp excluded it from t two buildings hav entirely without Schools and Bibles izing, and promi terts of our Zion The following adopted. On mo Conway, and seco Ashfield, Whereas, in the profanation of the in every part of the ens the most appal est civil and relig Resolved, That a dial approbation, ty denominated "ing the observanc and that we feel it efforts by a promp Resolved, That once, pledge our Christian public, e ployments on the on that day, excep cy; and that we mote in our fami community at larg bath according to will aim at dischar with that sacred

On motion of R and seconded by C that the use of int in health, not only is the cause of i and habits; and the evils of intemperat poverty, disease an our country, can therefore

Resolved, That ject and operations the promotion of T hope that the pract distilled liquors, ex cine, will become

The meeting was gentlemen who mo resolutions; and fr the feeling manife lieved that a happy their minds in favo ly, and of abstinat dent spirits.

The meeting was piate remarks of addressed to the ch

CATHOLIC

"Lower Canada ly half a million of 76,000 able-bodied of arms. They are and contented peo tons, laws, langu ted in Canada, and Pope or with any fjections to that rel er Canada, remove

Y. to oppose the Sabbath Christian enterprises of the infidelity has been re- quia, to what is deemed a long. A long circular has the broad ground, "that the Sabbath is fraught with d, than all the other causes. Such opposition will help which the friends of the Sab-

PENDENCE.

University of the declaration observed in this city, by re- Street Church. An ad- the Rev. G. W. Blagdon, ded audience. We hope with an abstract of the ad. The following Hymn was occasion by Mr. N. P. Wil- was taken up in aid of the tion Society, amounting to religious exercises also at eeting House; Address by and a Hymn written by

and we love— atrol; hich they won God." sunny hills, broods, rushing rills, doods, the hearty and; the boy as pride. death the tree ad tells; ash of morn h bells. is there not ame? ritten fair, me? the shore, here is loo'd free. less was delivered by the d, and a collection of \$50 iety.

MISSIONARY SOCIETY.

inform the friends of Home recently been formed the A. H. M. S. The Rhode Island Missionary Providence on the 12th of e Dr. Spring and Peter y were present as dele- Society. The objects of fully developed by these received with Christian e meeting appeared to eeting ever held by that of gentlemen connected ted by the delegation from gave a fresh stimulus to ps of this institution. At solved that the Missionary and become auxiliary to the principles of the 5th Arti- and, particularly as de- in the Second Annual Re- at page 44 of this No. of —Missionary for July.

SCHOOL CELEBRATION.

celebrated its anniversary tant in this town.—The as about 1200 of Teachers well concerted arrange the different Societies met pool-rooms, at half past nine House, and went in grand Teachers, preceded by ere where accommodations for them. On the centre spacious stage was erected, tor of the day, Rev. Mr. Mc and many of the Rev. Clergy, a very imposing one, and the donate and parental.—Many ere exactly adapted to the tion of Sabbath School Chil- mistake if the impressions effaced.—Harford Mirror.

AD FOR THE BIBLE.

General Agent of the Am- to the Treasurer of the Bi- nia, we learn that much ders on the Parent Institu- Scriptures were never be- pressing as at this time.— ions at the Society's House eceased, it appears to be di- sible, to furnish Auxiliaries as they are wanted. "The ptures" says the Agent, "is day, (June 21, the date of ver Presses go into full op- er Engine; to these, and we hope in August to add uses, each equal to 3 com- Societies must therefore have id we will as soon as prac- their orders. Rest assured ed. Most of our books have e Binders into the boxes.— e Bindery amount to near- ks a day. Rejoice with me, prosperity of the good cause ousured to be fellow laborers. e word of God may live in e free course through our land Vis. & Tel.

—The Secretary of the Na- port of Inquiry consisting of s Morris, Capt. Alexander apt. John O. Creighton, to town, Mass. on the 1st of May adwich Islands, in January, and April 1826. This court one day in examining the at officer's defence on the 12th days afterwards closed their it has been forwarded to the and it will not be known un- itted to the President, and y announced.—Mis. Herald.

NEIGHBORS.

ournals have lately honored us or editorially, or by their col- re are conspicuous; the Trav- ater, which will receive don ne have disposed of more import- ymon Printers" too are angry with their welfare; and have eious "in the Boston papers," rme an article in the Recorder of t, we only ask the public to read th with the resolutions.

GENERAL CONFERENCE OF MAINE.

This body met at Gorham, June 24, and 26.— All the County Conferences were represented, most of them fully; also the General Associations of New Hampshire and Massachusetts, the General Convention of Vermont, and the General Assembly of the Presbyterian Church. Dissertations were read by the Rev. Messrs. Ripley and Adams, on the means which, according to scripture, will precede and introduce the Millennium: and by Pres. Allen, on the effects which a knowledge of the retributions of eternity has upon the characters and practices of men, in the present world.—Articles of union and correspondence, proposed by the General Assembly, were, with some modifications, adopted. Measures for the better observance of the Lord's day came up by postponement from last year, when an interesting discussion took place, and a good spirit prevailed. A resolution, expressing devout thanks to God for the success which has attended the Conference System, was passed at the most public meeting; and nearly the whole assembly rose in token of assent.

The Conference Sermon was preached by the Rev. D. Thurston, from Ps. xlv, 16. *Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth, which furnished a very reasonable and important topic.* The Corresponding Secretary exhibited a report of the state of religion in Maine, which we shall republish next week. The solemnities of the occasion were concluded by the commemoration of the sufferings of our Lord, when a large number of his disciples sat down together at his table.

MAINE BRANCH

Of the American Education Society.

The Tenth Annual Report of the Directors of this Society, relates the death of one of their beneficiaries, William Morton, on the 5th of June. Of the 9 young men who were reported at the last annual meeting, as being under the patronage of this Society, three have completed their collegiate course, and are pursuing the study of theology, one at New Haven, and two at Bangor. During the year, two who were before under the immediate care of the Parent Society have been transferred to us, and three have been added anew after being fully examined and approved by the examining committee.—The whole number at the present time is 11—of whom 10 are members of Bowdoin College, and one is at the theological seminary at Bangor.—The amount of appropriations, has exceeded the receipt of the Society by \$113; a deficiency which has been supplied from the Treasury of the Parent Society.—Of the 10 scholarships subscribed in Maine, the principal of 3 has been paid; and \$1626 in part towards 5 others. The income of the year from scholarships has been \$250.90; refunded by one who was formerly a beneficiary, \$140; \$12, (only 12) have been received from subscribers: \$21 donations; \$4.60 collected at a monthly concert; and \$29.85 collection at the annual meeting of 1827.

For the Boston Recorder.

FRANKLIN CONFERENCE.

The Circular Conference of Churches in Franklin county, met at Gill, July 21, 1828, and was organized by choosing Rev. Mr. Moody, of Northfield, Moderator, and Col. Samuel Wells, Scribe. Delegates were present from 9 churches. Reports of the state of religion from some parts of the county were discouraging, and from others, somewhat animating. Some of our wastes seem to be reviving, and some of our gospel favoured churches are growing under the gentle rain of the spirit. Some encouraging prospects in regard to the cause of temperance. Several respectable farmers have resolved to carry on their work through the year, without the use of distilled spirits. A few merchants have excluded it from their stores; and in one village, two buildings have been raised and one moved entirely without the use of spirits. Sabbath Schools and Bible Classes are uncommonly flourishing, and promise much good to the future interests of our Zion.

The following resolutions were unanimously adopted. On motion of Rev. Mr. Crosby, of Conway, and seconded by Hon. Elijah Paine, of Ashfield,

Whereas, in the view of this Conference, the profanation of the Christian Sabbath, prevalent in every part of the land, is an evil which threatens the most appalling consequences to our dear civil and religious interests, therefore Resolved, That we regard with the most cordial approbation, the recent formation of a Society denominated "The General Union for Promoting the observance of the Christian Sabbath," and that we feel it to be our duty to second these efforts by a prompt and efficient co-operation.

Resolved, That we who compose this Conference, pledge ourselves to each other and to the Christian public, to refrain from all secular employments on the Sabbath; from all travelling on that day, except in cases of necessity and mercy; and that we will do all in our power to promote in our families, our churches, and in the community at large, the observance of the Sabbath according to the scriptures, and that we will aim at discharging all the duties connected with that sacred day.

On motion of Rev. Mr. Shepard, of Ashfield, and seconded by Col. Wells, of Greenfield;

Whereas, this Conference of Churches believe that the use of intoxicating liquors, in persons in health, not only unnecessary but hurtful; that it is the cause of forming intemperate appetites and habits; and that while it is continued, the evils of intemperance, which are now spreading poverty, disease and death through every part of our country, can never be effectually prevented, therefore

Resolved, That we cordially approve the object and operations of the American Society for the promotion of Temperance; and we earnestly hope that the practice of entire abstinence from distilled liquors, except as an article of medicine, will become universal.

The meeting was addressed by three of the gentlemen who moved and seconded the above resolutions; and from the attention given, and the feeling manifested by the audience, it is believed that a happy influence was exerted upon their minds in favor of keeping the Sabbath holy, and of abstaining wholly from the use of ardent spirits.

The meeting was concluded by some appropriate remarks of Rev. Dr. Packard, of Shelburne, addressed to the church and society in the place.

CATHOLIC CLERGY IN CANADA.

"Lower Canada contains a population of nearly half a million of souls and affords a militia of 76,000 able-bodied men, accustomed to the use of arms. They are a moral, industrious, sober, and contented people attached to their own customs, laws, language, and religion. They are Roman Catholics, but as their clergy are educated in Canada, and have no connection with the Pope or with any foreign power, all political objections to that religion are, in the case of Lower Canada, removed. The church is not paid

by the government, as was erroneously stated in parliament, but has the 26th part of the grain raised on the lands of the Catholics. This claim the law acknowledges, but this is all the favor shown to the Catholic religion. If a Catholic sells his lands to a Protestant, or if he thinks proper to become a Protestant himself, his estate is no longer liable to this very humble tithe. Hay and potatoes are exempted from the charge. The church is governed by a bishop (a native Canadian), who receives, in addition to the rent of some lands of no great value, one thousand per annum from the civil list of Great Britain. This annual thousand pounds is all the catholic church establishment of Canada costs the country. The 26th part of the grain from the Catholic lands is found to be an ample allowance. The income of the Curés averages \$500. per annum, which affords them, in a cheap country, the means of living most respectably and of even exercising a very liberal hospitality."—N. J. Review.

NEW PUBLICATIONS.

A discourse from Controversy respecting the mode of Baptism by G. C. BECKWITH, Andover, Flag & Gould, pp. 20, duodecimo. Mr. B. informs us, that "nothing but necessity could have forced him, even before his own people, on such a subject as the mere form of a ceremony." Though often urged to say something upon it, he "adhered to his usual maxim of silence, for the sake of peace, until he saw a prosperous revival brought to the very brink of total declension;" and even then he consented, not to dispute, but to dissuade his own people from agitating such a subject of controversy." This object, after adding a variety of very familiar examples to show the real value of forms in religion, he endeavors to accomplish, by the following train of argument. 1. Baptism itself does not deserve so much notice. 2. The mode of Baptism is still less important. 3. All Christians are essentially agreed on this subject. 4. Baptism, whatever the mode, means the same thing. 5. Any mode will accomplish all the purposes of Baptism. 6. The mode is not essential—because all its purposes can be secured by any mode whatever, and because God has not either in his word or in his providences treated it as essential. 7. Mr. B. then urges a variety of considerations to show the in expediency of agitating such a controversy, especially during a revival of religion.

We regret the necessity of saying any thing on such a subject; but if any thing must be said, we should wish to have it said in the style and spirit of this sermon. Like the Lectures of Dr. Woods, it has no violence, no bitterness, no dogmatism. It breathes throughout a kind conciliatory spirit. We could not infer from any thing in the argument what mode of baptism Mr. B. practices, or to what denomination of Christians he belongs; and we really do not see how any one, not more attached to the interests of a sect than to the general interests of the Redeemer's kingdom can peruse this pamphlet with unkind feelings towards the author, or with a disposition even to dispute respecting the mode of baptism. It was "designed solely for his own people," but since it was the means of "giving a new and lasting impulse to the revival," with which Mr. B.'s congregation has so long been favored, we can cheerfully recommend it as calculated to do good among any people in similar circumstances.

The American Evangelist.—The number for June contains a Sermon from Ps. VIII, 3, 4, entitled, *Why God notices man*; by the Rev. Royal Washburn, of Amherst, Ma.

The National Preacher for June contains two Sermons, by the Rev. Leonard Bacon, of New-Haven, Conn. The first is entitled, *Duties of Young Christians*, from 1 John II, 14. The 2d is from 1 John II, 6, entitled, *The Example of Christ*.

The Spirit of the Pilgrims for July has the following contents. Communications: Hints on the relative importance of New England to the rest of the United States, in a Moral and Religious View. Speeches of the Hon. Judge Story, before the American Unitarian Association. Rights and Duties of Different Denominations of Christians, continued. Thoughts on Revels of Religion, continued.—Reviews: Publications connected with the Life and Writings of Wm. Cowper, Esq. Letters of an English Traveller to his Friend in England, on Revels of Religion in America, continued.—Notices of Recent Publications: Dr. Griffin's Convention Sermon, May 1828. Dr. Channing's Discourse at the Installation of Rev. M. L. Motte.—Selection. Testimony of a Unitarian Minister.

The Sabbath School Treasury, July, 1828, No. 1, Boston, Published monthly by the Mass. Sabbath School Union, pp. 12, duodecimo; Price 25 cents for the volume; payable on subscription. The objects of this work are, to awaken in all, and especially in parents and Sabbath School teachers, a more lively sense of the responsibilities resting upon them, to stimulate them to make new and far more vigorous efforts in their favor; to direct those exertions so as to promote the greatest possible good; and to encourage children and youth to second the gratuitous efforts which are now made for their present and future welfare.—We hail this little work as a promising helper in the cause of Sabbath Schools, and cheerfully commend it to the patronage of the community.

The N. Y. Observer states, on the authority of an English lady lately arrived in that city, that "The Decision," "Profession is not Principle," "Father Clement," and "Dunallan," all of which were published anonymously, were written by Miss Grace Kennedy, of Edinburgh, now deceased.

TO CORRESPONDENTS.

The late absence of the acting editor has necessarily produced some delay in our notice of the contributions of our friends. "A Berkshire Minister" will appear next week; and perhaps others.

Erratum.—At the request of the Rev. Mr. May, we exchange one sentence attributed to him, in his Address before the American Unitarian Association. He informs us, that he did not say, "An orthodox minister had told me, that many of their people do not adhere to their ancient creeds." He adds: "I had been speaking of 'two discourses on the nature of sin,' published by a distinguished professor at Yale College, which contain sentiments that seem to me wide from Calvinism. In this connection, I said, 'an intelligent orthodox divinity of Connecticut has assured me, that those discourses are acceptable to himself and many of his brethren in the Ministry.'"

There having been an error in the Recorder with regard to a donation of money to the Greeks, we would state that there have been collected from the Fm. Charitable Society of Milford, Mass. \$14; from ladies of that town by subscription, \$12.05; from Gentlemen in Milford, 10.50. Total \$36.55.

NOTICE.

The Chairman of the Publishing Committee, appointed by the General Association of Massachusetts, gives notice to the Pastors of Churches connected with this body, that as various Associations and about fifty Churches are reported, it will be esteemed a favor if they will immediately transmit a correct Schedule of the state of their Churches, by Mail, to the Publishers, Messrs. Crocker & Brewster, Market Street, Boston.

A Quarterly Meeting of the Executive Committee of the Mass. Missionary Society, will be held at the Cowper Committee Room, on Wednesday, the 9th inst. at 3 o'clock, P. M.

CARDS.

Messrs. Editors.—Will you permit me in your paper, to acknowledge the receipt of several donations of \$10 each, to constitute the following undersigned members of the Mass. Sabbath School Union, viz. Rev. Edward Beecher, by gentlemen in his church and society; Rev. Thomas H. Skinner, D. D. by gentlemen in his church; Rev. Howard Malcom, by male members of his church; Rev. B. H. Warner, by gentlemen in his church and society; Mrs. B. B. Warner, by ladies in the Old South church and society; Mrs. Samuel Green, by ladies in Essex-St. Church and society; and Rev. G. C. Beckwith, Lowell, by the Sabbath School children in his class.

A. BULLARD, Sec'y and Gen. Ag't Mass. S. S. U.

The Ladies of the Monthly Concert of Prayer at Hanover, Ms. (Ladies of my parish) will permit me to express my grateful acknowledgments of their liberality, in contributing \$80, to constitute their pastor and his wife life members of the Palestine Missionary Society. May they find ample reward in the smiles of approving Heaven, which will rest on those, whose prayers and alms come up unfeignedly, for a memorial before him. ETNAH SMITH.

RELIGIOUS SUMMARY.

THE BIBLE CAUSE.

Merced County, Pa.—The Bible Society of this county, in February last, resolved to ascertain and supply the whole number of destitute families within their bounds; and appointed two men in each township to make the survey. The examination has been closed. The result is as follows:—number of families visited 3571; No. of readers 8913; No. of Bibles found 3701; No. of families destitute 208;—Collection \$68, 00.

In New York—A Branch Bible Society has been formed in the town of Camden, which has resolved to supply the destitute families of that town within three months; another in Florence, which has resolved to complete the same work within 6 months.—In Boonville a Society has been formed; which immediately appointed Agents for each district requiring them to report within three weeks, and resolved to supply every family within 4 months.

Cape May County, Pa.—The Bible Society of this county reported at its first annual meeting, June 21st, and a balance remained in the Treasury. The number found was 253. The families being supplied, the Society resolved, to supply every individual capable of reading, within one year from that day, with either a Bible or a Testament.

THE TRACT CAUSE.

At New Castle, Del., the congregation of the Presbyterian Church held a public meeting June 17th, and resolved, to approve of the Resolution of the Pennsylvania Branch Tract Society passed in April last, to have formed in every inhabited township, & in every congregation that will grant permission in the States of Pennsylvania and Delaware, a Tract Society previous to the first of January 1830. They also pledged their cooperation, in establishing a Society in every hundred in the State of Delaware. Donations and subscriptions were made towards the object.

In Wilmington, Del., at a meeting of the friends of Tracts on the 16th of June, similar resolutions were passed, and the meeting pledged their special aid so far as regards Newcastle County, to complete the work by January 1st, 1829. They appointed a Committee to carry the resolutions into effect, and to establish a Depository at Wilmington.

Dodder's Rise and Progress.—This volume, which has been stereotyped and perpetuated by the American Tract Society at the expense of four benevolent individuals, is now published; containing 280 pages duodecimo. Price 37 1/2 cents bound and lettered, with the usual discount to Auxiliaries, and to those who purchase for gratuitous distribution, or to sell again.

Successful Effort.—An effort is now making in Vermont, to plant 40 missionaries for a year each in as many destitute towns of that State; and to put \$4000 for that purpose into the hands of the Vermont Domestic Missionary Society, by the 1st of September next. Mr. Squier, an agent of the A. H. M. S., has secured half the sum on the west side of the mountain in four weeks. Particulars hereafter.

Missionary Operations in New Jersey.—We are informed that the Rev. Mr. Baird, who is engaged in the noble undertaking of raising forty thousand dollars for the New Jersey Missionary Society, to be expended in the promotion of religion and education within that state,—visited the Presbyterian Church at Cape May, under the care of the Rev. A. H. Parker, on Sunday, the 15th ult. and after presenting the subject of his mission to the congregation, immediately received the very liberal subscription of \$718. 50. Additional contributions to the same object have since been received.—N. Y. Obs.

Unitarianism in a Dram-Shop.—A gentleman in this city called at a dram-shop a few Sabbaths since, with the hope of inducing the occupant to suspend his business on that sacred day. After some conversation, he presented him an appropriate Tract. It was a hopeless case: the man refused to close his shop, and in return for the gentleman's favor, handed him a Tract entitled "Unitarianism vindicated from the charge of not going far enough." Query: If Unitarianism is the religion of the Gospel, why is it so acceptable to men who live in the open violation of the laws of God and man?

Effects of a revival.—In the late revival in Falmouth, Mass. the attention to religion extended to the laborers in the Ship-yard, and several of them were hopeful subjects of conversion. The master builder said that all the laborers, except two, had declined drinking spirits, of their own accord. He had said nothing to them upon the subject.—Star.

Superstition.—The Saco Palladium states that on account of the popular superstition, that the waters of the ocean, on the 26th of June, possess a virtue to cure diseases, the beach in that place was always, on this occasion, thronged with invalids, the blind, the halt, and the withered, waiting for the "movement of the waters," that they may be released from their infirmities. Saco has become a manufacturing village, and has a portion of the Irish Catholic population.

Episcopal Seminary.—The sixth annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, was celebrated in St. John's Chapel, New-York, on Friday, the 27th ult. Six students read dissertations; and Bp. White of Pennsylvania, delivered an Address.

Conferences. The Presbytery of Oswego, N. Y. at their June session, "highly approved of Circular Conferences, as a means of advancing the Kingdom of Christ; and recommended the formation of four within their bounds, consisting respectively of 7, 5, 4, and 2 churches. They propose that each Conference meet once a month, to be attended by all the Pastors, delegates from the churches, and all the members of the church where the meeting is held.

Oneida County.—In this county are Seventeen Thousand children between the ages of five and fifteen years. About Seven Thousand are embraced in the Sunday School, leaving Ten Thousand deprived of its blessing. The Board of the Western Union, at their meeting on Friday last, adopted a resolution, to supply every destitute child in the county with a copy of the New Testament, within six months. S. S. Vin.

Receipts, acknowledged by the Treasurer of the A. B. C. F. M., from May 16, to June 20, inclusive: from Auxiliary Societies, \$11,766. 06; total of Donations, \$16,843.79; besides Legacies and Donations in Clothing. It is pleasing to see the following sum acknowledged from the Sandwich Islands, from foreign residents and visitors, \$348.92, (of which John C. Jones, Jr. gave

\$86,) from the king, chiefs and other natives, \$1,280.60. These were for the year ending April 30, 1827.

Recommendations.—The General Association of Connecticut, at their late meeting, passed resolutions in favour of Am. Sunday School Union; the General Sabbath Union; The Am. Bible Class Soc.; and the Am. Temperance Soc.

ORDINATIONS, &c.

At Newton, July 2, 1828, as Colleague Pastor with the Rev. William Greenough, over the second Congregational Church and Society, the Rev. LYMAN GILBERT, Introductory Prayer, by the Rev. Mr. Barlow at 11 o'clock. Sermon by the Rev. Mr. Fay of Charlestown.—Ordaining Prayer by the Rev. Dr. Puffer of Berlin; Charge by the Rev. Mr. Greenough, Colleague Pastor;—Right-Hand of Fellowship by the Rev. Mr. Bates of Newton;—Address to the people by the Rev. Dr. Jenks of Boston; and Concluding Prayer by Rev. Mr. Noyes, of Needham.

On Wednesday, June 18, Rev. EDWARD TURNER, late Pastor of the Universalist Society in Portsmouth, N. H. was installed over the First Congregational Unitarian Church and Society in Charlestown, Mass. by Rev. Mr. Walker, Minister of Charlestown, preached the solemn discourse, "A church of 22 members were gathered, 12 of whom received baptism from Dr. Bancroft of Worcester, a Unitarian. Mr. Turner was of the number baptized, "having long been a Unitarian, and desiring to be united with baptism in general disuse." We can find no intimation that Mr. T. has renounced the doctrine of Universal salvation, or that the Unitarian council so much as asked him the question.

On the evening of the 1st inst. Messrs. WILLIAM W. TURNER, JOHN N. BIRNEY, JR., RODOLPHUS LARSEN, JOEL TALCOTT, and HENRY COVLES, were ordained, in Hartford, Conn. as Evangelists. Introductory Prayer by Rev. Noah Porter; Sermon, by Rev. Joel Hawes, of New Britain, on the cause of the want of ministerial success; consecrating Prayer by Rev. Henry A. Rowland; Charge, by Rev. Caleb J. Tancay; Right-Hand of Fellowship, by Rev. Joel H. Linsley; Concluding Prayer, by Rev. Shubael Bartlett.

Ordained at Falmouth, June 26th, Mr. JOSHUA P. PAVES, as an Evangelist. Introductory Prayer by Rev. Mr. Gould, of Fairhaven; Sermon by Rev. Mr. Brown; Consecrating Prayer by Rev. Mr. Cogswell, of Saco; Charge by Rev. Mr. Cobb, of Rochester; Fellowship by Rev. Mr. Bigelow, of Rochester; Concluding Prayer by Rev. Mr. H. N. Wood of New Bedford.

July 2d, the Rev. CHAS. W. WALKER was ordained to the work of the Gospel Ministry, and installed Pastor of the Church lately formed in the Parish of North Greenwich, Ct. Sermon by Rev. Mr. Williams, of Middletown.

Ordained at Castine, Me. as Pastor of the Trinitarian Society, Rev. JAMES CROSBY. Sermon, by the Rev. Mr. Blood, of Bangor.

At Newbury, Vt. June 4th, Rev. CLARK PERRY was ordained Pastor of the Congregational Church and Society. Sermon by the Rev. Baxter Perry, of Lyme, N. H.

May 11, the Rev. HENRY B. SKYER was installed Pastor of the Reformed Dutch Church at Albany Bush. Sermon by the Rev. Abraham Van Horne.

June 26th, Rev. JOHN MOORE, was Ordained by the Presbytery of Ohio, and installed Pastor of the United Congregation of Cranberry Plains, Pine Creek Cross Roads, and Deer Creek.—Rev. Allan D. Campbell preached the sermon.

The new Methodist Episcopal meeting-house in Pembroke, was dedicated to the service of Almighty God, on the 11th ult. Sermon by the Rev. Mr. Maffit.

SECULAR SUMMARY.

FOREIGN.

New Russia.—The Emperor Nicholas, by recent decree, has formed a new Government of the Empire, called New Russia, embracing the late Turkish Principality of Bessarabia, ceded to Russia in 1812. He disavows all ideas of acquisition; but if his allies were to consent, there can be no doubt he might be prevailed upon to accept the cession of Wallachia and Moldavia, merely to round off his government of New Russia.

State of Education in Lower Canada.—The petitions presented to Parliament from the Canada complaining of the Administration of the Earl of Dalhousie, contain the names of 87,000 persons, of which only nine thousand are signatures, the other 78,000 having been marked attached to them. The population of Lower Canada is 450,000 French to 80,000 British. Only one in eight of the former are taught to write.

DOMESTIC.

Vermont.—A Convention has been held at Montpelier, consisting of more than 200 members, to determine respecting some alterations in the State Constitution, which were proposed by the Council of Censors. They adjourned on Monday of the third day, having rejected all the proposed amendments but one. The new article adopted in this, "No person, who is not already a freeman of this State, shall be entitled to exercise the privileges of a freeman, unless he be a natural born citizen of this or some one of the United States, or until he shall have been naturalized agreeably to the acts of Congress."

Blackstone Canal.—A boat has ascended this canal to Albion Factory, ten miles from tide water.

Farmington Canal.—The water from the summit level of this canal reached New Haven on the 29th ult., and mingled with the waters of the Sound.

Village Infant School.—We learn from a correspondent that a Society has been formed at Rhinebeck for the establishment of Infant Schools. So efficient have been their efforts, that after only two meetings, and those within one week, they have organized their Society, procured a suitable room and play-ground, a capable teacher, and ample funds to put the whole into operation as soon as the necessary furniture and apparatus for teaching can be procured. An example truly worthy of imitation.

[N. Y. Obs.] It is proposed to establish in the vicinity of Baltimore, a institution on a plan similar to those at Hingham, Amherst, &c. in which gymnastic exercises are combined with the usual course of scholastic studies.

Mr. Garrison has resigned the editorial charge of the National Philanthropist, after the labours of six months.—It will now be conducted by Mr. White, the proprietor.

Postage on Pamphlets.—The following circular issued on act of Congress: "And there shall be printed or written on one of the outer pages of all pamphlets and magazines to be sent by mail, the number of sheets they contain; and if such number shall not be truly stated, double postage shall be charged."

Law School.—We learn by the N. E. Inquirer, that the Hon. Samuel P. Dickinson, of Amherst, Mass. is about to establish a School in that village for instruction in the science and practice of law. The course will be systematic, classical and thorough,—embracing two lectures and two recitations weekly: with such other information as the practice may suggest. Each student is to have the privilege of attending all the College lectures free of expense.—Instruction to commence on the 1st of September next.

The Society of Cincinnati of this state held their Forty-eighth Anniversary on the 4th, at Fenn's Hotel, in this city. There were twenty-two of the officers of the revolutionary army present. The whole number now living, of those who were members of the Massachusetts Society, in 1783, when it was formed, is fifty-seven. The whole number of survivors at this time in the United States, is estimated at two hundred—Conn. 62.

Emigration to Liberia.—The Managers of the American Colonization Society gives notice, that they are ready to receive applications for the conveyance of free people of color to the colony of Liberia.

The Constitution of the U. S. frigate Constitution, Comd. Patterson, last from Gibraltar, has arrived at this port.

Indian Depredations.—The Illinois Intelligencer states that the Indians residing at the rapids on the Illinois river, are daily committing depredations on the boats and houses settled in that part of the country. The account of a rencontre between a party of Potawatomi and 7 or 8 whites at a ferry at the mouth of Spoon, on the Illinois, published last week, is confirmed. The whites, after killing a great number of the Indians with clubs, were compelled to retreat, leaving the Indians in possession of the whist at the ferry-house, about which the affray originated. They have since abandoned the house, carrying off and destroying property to the value of \$100, belonging to the keeper of the ferry. The Whites on Rock River have taken possession of the ferries on the roads leading to Gales.

The Selectmen of Salem "ordered that no Booth or Tent be suffered to be erected or occupied in the vicinity of the Mall on the 4th day of July,—and that the Police be directed to cause to be prosecuted all persons who violate this order."

Another Stop Taken.—We mentioned some weeks since, that the "Orange (N. C.) Peace Society" had resolved to withhold their support from those electing members who pursue the dishonorable course of treating authorized voters with intoxicating liquors, in order to obtain their suffrages. We take equal pleasure in noticing the fact, that an Anti-intemperance Society has been formed in North Carolina whose members have come out in the name of temperance. Grimes of U. Emancipation.

Honorable Act.—An Independent Company in this city owing to some new arrangement had \$100 to dispose

of. One proposed a dinner; another something else; but nothing seemed to meet the views of the Company exactly, till the thought occurred to divide the sum between the Orphan Asylum and the Society for the Relief of Aged Indigent Females. A resolution to this effect was immediately adopted.—N. Y. Obs.

Remember the Sabbath.—We learn that a man was drowned in Medford, on Sabbath evening last. He was one of four or five who went into the river for bathing.

Lightning.—The Thunder showers of the latter part of June, were very uncommon for this country; and more instances of damage by electricity occurred, probably, than ever before within the memory of man. The destruction of human life, however, has not been great. In Maine we have accounts of a barn burnt in Scarborough, and another in S. Berwick. The meeting house in Westbrook was struck, and but little damaged. A house was shattered in Eddeford, and 2 persons stunned. There were shocks given in 5 or 6 places in Portland, one of which was the Latin School House. In New-Hampshire; a Cotton Factory was burnt down in Winchester, and barns in Pelam, Exeter and Weare. A cow was killed in Dover, and a team of 4 oxen in Strafford. A Mrs. Gordon was struck down at New Market, who did not lose survive; and the meeting house in that place was struck. In Massachusetts several houses were struck in Salem; also the town school house in Beverly, and a dwelling house in Danvers, with three conductors. Two cows were killed in Ipswich and two in Fitchburg. A building was struck in Marlborough, and a barn burnt in Ashby. Four cattle were killed in Paxton, and 2 in Berlin. A school house in Uxbridge was struck, and a child injured. An ox was killed in Leicester; and a young lady struck down but recovered.—In Connecticut; 3 oxen and a horse were killed in Hartwinton, and the Tontine Coffee house in New Haven damaged. In the city of New York, the lightning struck in many places, and many persons were shocked

